

Doct^r THACHER's SERMON,

AT

The Interment

OF THE

Reverend Doct^r CLARKE.

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DOCTOR THACHER'S RECIPE



BY THE

RECTOR OF THE CHURCH

A
S E R M O N,
DELIVERED
AT THE FIRST CHURCH IN BOSTON,
APRIL 6, 1798,
AT THE INTERMENT
OF THE

Reverend JOHN CLARKE, *D.D.*

Who expired suddenly, April 2, 1798.

Æ. 43.

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BY PETER THACHER, *D.D.*
PASTOR of the CHURCH in BRATTLE-STREET, BOSTON.



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1798.



2 SAMUEL, I. 26.

I AM DISTRESSED FOR THEE, MY BROTHER—
VERY PLEASANT HAST THOU BEEN UN-
TO ME.

ONCE more, my beloved and mourning friends of this Christian Society, once more * are you called to visit the house of prayer. When last you trod its courts, your devotions were led and your minds elevated and instructed by the amiable and excellent man whose remains now lie before us. Then too you witnessed the arrest of the king of terrors upon him; and while the pulpit was his dying bed, you surrounded it and wept bitterly over him!

Now—another melancholy duty is to be performed. We are to commit the sacred remains to the silent grave, and leave them there, not again to return “till the heavens be no more.” We have visited the house of prayer in our way to the house of death, not merely to shew our respect to him, but to recal to our minds those considerations of
reason

* In the afternoon of the Lord's-day preceding the delivery of this discourse, Dr. CLARKE was preaching to his people from Psalm xxii. 3. and in the midst of his discourse was seized with an apoplectic fit, which terminated in his death at three o'clock the next morning. The body was brought into the church on this occasion.

reason and religion which are alone competent to support them under such trying scenes. Now, then, recollect how often you have heard him from this sacred desk, expatiate with ardor on the perfect wisdom and unbounded goodness of the Deity, and shew the fitness and propriety of an absolute submission to the divine will, a full confidence in the divine mercy. Recollect these things, my brethren, and you will hear him comforting you as it were for his own loss, charging you not to offend God by complaining of his ways, or indulging to excessive grief.

You surely can adopt the language of David in the text, where he laments the death of Jonathan, the friend and brother of his soul. Their friendship commenced in early life, and was cemented by numerous instances of kind and faithful attention. The cruelty and injustice of Saul could not dissolve it, nor induce Jonathan to forsake the man whom he esteemed with reason and loved with warmth. When therefore he suddenly fell by the hands of his enemies, the sweet Psalmist embalms his memory with tears, and over his untimely grave recites the melancholy but pleasing ode from which the text is taken. Let us consider its meaning and design, and endeavor to find the consolation which our present circumstances demand, and religion, the religion of Christ alone, can furnish.

DEEPLY are we distressed when it pleases God to take from us those whom we highly love and esteem. Death is at all times awful. God has been pleased, for wise purposes, to implant a dread of it in human nature. When we witness its ravages

ravages upon strangers, upon those with whom we have no immediate connexion, we feel a shuddering horror. But how much more deeply are we affected when it comes near to us, when it dissolves the tenderest connexions, when it takes away those who were our guides, our friends, our stay and staff; when it cuts down the useful, the learned, the wise and the good, to whom we were tenderly attached, and from whom we expected that we and our children should derive much benefit. This is indeed the most distressing ingredient in the bitter cup.

SUCH was the virtuous and good character of Jonathan as that David was not distressed with any anxiety or apprehension as to his happiness in a future state. Of this he could have no doubt. His tears were a tribute to the holy, ardent friendship which he bore to this excellent young man. They flowed because his friend fell in battle before his enemies; because "the beauty of Israel was slain upon the high places;" because he could not visit and support and minister to him in his last moments, and because death had put a period to their friendship in this world forever.

Now, we are distressed for the loss of our pious friends, not because we have any doubts of their felicity; not because we hesitate in believing that they are far happier than this world can make them, nor because we scruple the right which God has to take them away, or his wisdom and goodness in doing so: But, we mourn because we loved them while they lived, and they are gone away forever; because we have lost the benefit of their
prayers,

prayers, their counsels, their sweet and amiable conversation ; and because a connexion which formed the solace of our lives is dissolved. We do not " weep for them : " We " weep for ourselves and our children." Their deaths occasion a loss to us, but to them they afford unspeakable gain. They are placed safely beyond the reach of all the trials, the temptations and sorrows of life ; while we still navigate its stormy sea and encounter all its dangers. Their characters are fixed and determined. There is no danger of their forfeiting them ; while we are taught to " fear always," and distrust our own resolutions. Their work is ended. Their warfare is accomplished. Their race is run. But we are still toiling in the conflict, and may fall by the hands of our enemies. Surely then, " the day of death is better than the day of one's birth."

WHEN we are distressed with the loss of our dear and respected friends, let us " comfort one another with these words." Let us remember that they are gone to a glory beyond our conception ; that they have ascended to " their Father and our Father, to their God and our God ;" that their triumph is begun, and shall endure forever. Let us remember that they have lived so long as God saw to be best for them and for us ; that he who cannot err has ordered every event concerning them ; and that " though they cannot come to us, yet that we shall go to them."

IN proportion as our friends were pleasant and agreeable to us in their lives, are we affected and distressed by their deaths. We can see the weak, the wicked and the worthless leave the world, and feel

feel something more than resignation : But when we see virtuous and good men, who were tenderly beloved and eminently useful, taken away in the midst of their days, then are "the ways of Heaven dark and intricate," and then are our faith and patience tried.

THERE are many circumstances which render men pleasant to us, or amiable in our view. We may know that every thing excellent in them "comes down from the Father of Lights : " But still we cannot avoid esteeming and loving them, because what God has given them becomes a part of themselves, and because they improve well the advantages with which they are favored.

How natural is it for us to honor and love those who possess a mild, affectionate and benevolent natural temper ; who seem to have no gall in their constitution ; who, without suppleness or cringing servility, prove by their deportment that they feel malevolence to none, but wish to make all about them happy. When such a temper is joined with strong and vigorous faculties of mind, faculties which render the possessor superior to the greater part of mankind, and qualify him for eminent usefulness, then we adore the goodness of God towards him, and then we take delight in his acquaintance.

IN domestic life, where our characters appear most truly and without disguise, who does not love the dutiful son, the tender husband, the wife and affectionate parent, and the kind master ? When we see a man walking through this sequestered path of life, with true goodness in his heart, and

"the law of kindness on his lips," we "rise up and call him blessed." When he is taken away, the unfeigned grief of those who survive him is a richer testimony to his virtues and a greater monument of his worth than marble or brass can erect for him.

THE friendship of David and Jonathan did not arise from natural relation. It was founded on esteem and affection, and established by that mutual intercourse of virtuous and affectionate offices which can alone support friendship. How strong are the bands of such an attachment ! How awful the shock when death crushes and dissolves it ! Such friends, who were "lovely and pleasant in their lives," do hardly wish "in their deaths to be divided."

It is pleasant to see a man discharging, with care, fidelity, and diligence, the various duties which he owes to society ; increasing the stock of human knowledge and happiness ; mitigating the calamities and relieving the wants of the sick, the poor, and the needy ; contributing his utmost aid in furthering every humane institution, and accelerating every scientific pursuit ; active in the service of mankind, and yet "guiding his affairs with discretion." When such a man is taken away, we may say, with more propriety than it can be said of any of the heroes and conquerors whom past history or the present time make known to us, "A prince and a great man is fallen this day."

BUT there is nothing which so conciliates the affections of good men as goodness. The image
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of Christ is dear to his disciples, let it be instamped on whom it may. How delightful is it to see the marks of true piety, of christian integrity, of the mild spirit and temper of Jesus Christ ! When we observe a man daily walking with God in the performance, the cheerful performance of the duties which he owes to his Maker, his fellow-men and his own soul : When we see him afraid of doing the least thing which may offend God, and desirous of discovering what is right, in order that he may punctually do it : When we see him producing rich clusters of the fruits of righteousness ; what christian can refrain from loving him ?—Although he may differ from us in some sentiments, and may not entertain precisely the same ideas of the doctrines of the gospel as we do, yet dare we withhold from him not only our charity but our esteem and affection ? If we can—we want the spirit of Christ ourselves, and prove that our loudest religious professions are a “founding brass and a tinkling cymbal.”

God is pleased to give to different men different opportunities of improving the faculties with which he endues them. But he is peculiarly kind to any one, whom by his grace he furnishes with a pious heart and discerning head, a learned education, and a facility in communicating his ideas ; and then places him in the work of the ministry. This is an employment most grateful to a man of piety and learning ; and it is excellently calculated to make a good heart better. This employment also endears him, who faithfully discharges it, to all the wise and the good. The minister who
takes

takes pains to find out "the truth as it is in Jesus," and then clearly delivers what he believes to be so, although it may expose him to censure and inconvenience, proves his integrity and "deserves double honor." If he is diligent in his studies ; if he is constant in his attention to all the private and public duties of his profession ; if his compositions discover a fund of knowledge, and he is master of a chaste, classical and elegant style ; if his public performances are grateful to his people ; if in "all their afflictions he is afflicted," and under them, like the angel of peace, he pours balm into their wounded spirits ; then will he be dear and pleasant, beyond description, to them ; and like the Galatians of old, "they will be ready to pluck out their own eyes and give them unto him."

A MINISTER of this character not only conciliates the esteem and love of the people with whom he is immediately connected, but of all those who know his worth, in the place where he lives, or in more distant countries. His brethren, particularly, will feel themselves drawn to him with the strongest cords of affection, and will rejoice in his gifts, his graces, his usefulness, and his acceptance. Are there any literary honors or distinctions to be given ? He will receive them, and will have the satisfaction of hearing every one agree that they are worthily bestowed. He will live beloved, and will die universally lamented.

You, my brethren of this society, know that the description, which has now been given of the man and the minister who is pleasant, useful and acceptable,

able, applies exactly to your late excellent Pastor. The picture was drawn from the life, and it must be a likeness. I am sure you will not charge me with flattering his memory when I make this assertion. We are not surprised at your grief on this heavy loss. You who knew his private and public worth, and who sat constantly under his ministrations ; you in whose welfare, spiritual and temporal, he was so deeply interested, could not but highly prize this precious gift of our ascended Saviour, and you cannot but weep now he is no more.

THE manner in which death arrested him, engaged in your service and in your presence, must have deeply wounded your feelings. Yet you should console yourselves with the thought, that this is the best mode of dying for one who lives habitually prepared for the coming of his Master. He escaped the severe pangs of dissolution, and the agony of parting with his friends. From the immediate service of his Master upon earth, he was translated, we trust and believe, to the sublimer services of Heaven.

It will be your solicitude to make a profitable improvement of this affecting event. You remember the wise counsels, the faithful reproofs, the excellent instructions, which your minister gave you from time to time. You remember in what a striking light he set before you the evidences of our holy religion, the excellency of our divine Redeemer, and the necessity of virtue, piety, and benevolence to our happiness here and hereafter. You cannot forget how he pressed upon you the
 observation

observation of the Sabbath, an attendance upon public worship, and especially an obedience to the dying command of Christ. "By these things, although he is dead before you, he yet speaketh." Let me conjure you, by your regard to him as well as to your own souls, to "think on and practise these things." "Remember how you have received and heard," and God grant that "your profiting may appear unto all men" !

So deeply was Dr. CLARKE interested in the prosperity of this society, as that nothing could give him more pleasure than to observe its growth and unanimity. Let this be a motive with you to avoid all division, to cultivate a spirit of kindness and condescension towards each other. You will not "forsake the assembling of yourselves together." You will "continue in breaking of bread and in prayer." You will "study the things which make for peace, and whereby one may edify another," and in due time we trust that "God will give you another pastor after his own heart." Let not your feelings be wounded by this suggestion. You and I are following our dear brother fast into the world of spirits, and it is our duty to provide religious instruction as well as other good things for our children. What we can do for them, and for the church of God, we ought to do at once, because "the night cometh, when no man can work." Besides, "one generation passeth away and another cometh." The order of succession must not be violated. Could our lamented friend now address you, I doubt not he would urge you to peace and union, and advise you

you not to remain "as sheep without a shepherd." We commend you to God and the word of his grace, which is able to build you up, and give you an inheritance among all them that are sanctified" !

THE grief, the exquisite grief of the immediate connexions of Dr. CLARKE, renders it improper for me publicly to address them. "God hath taken away the desire of their eyes with a stroke." But, let them bow submissively to the divine will, and place their trust in him who "liveth and abideth for ever," and who will never leave nor forsake them.

THE church which has for many years been closely connected * with this, feels sensibly an event so distressing. They experienced his kindness and attention when they were themselves vacant, and they "esteemed him highly in love for his work's sake." Were it proper to introduce any thing personal on this occasion, I should say, that God hath taken away one of the dearest of my friends, and one of the highest enjoyments of my life. But the will of God is done. He is "holy in all his ways, and righteous in all his works."

WE, my brethren in the ministry, have many good lessons to learn from this solemn event. We see that neither great talents, real piety, nor the warmest affection of those whom we serve, can secure us from the lot of all men. We see how soon
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* The First Church and the Church in Brattle-street have been connected in a lecture previous to the communion, for 78 years. When their houses of worship have been building or repairing, they have always met together on Lord's-days.

and how suddenly we may be called to our account ; and we are taught so to perform the solemn offices of religion as that we may not be afraid to be summoned from them to the bar of our Judge. Such an idea must raise us above "the fear of man, which bringeth a snare." It must render us careful to "deliver the whole counsel of God" ; and so to "keep our hearts" when we serve him in his house, as that we may have the blessedness of the man whom "the Lord, when he cometh, shall find so doing."

THE members of the literary and benevolent associations, with which Dr. CLARKE was connected, will feel themselves deeply affected by his loss. His exertions to promote the important views of their institution were never wanting. While he shared the honors of office* in some of them, he was careful to perform the duties which were annexed to it. It becomes those of us who survive to imitate his industry and exertion, so that when we shall follow our departed brother and associate to the world of spirits, those who survive may "rise up and call us blessed."

LEARN, my brethren of this great assembly, learn all of you, the vanity and uncertainty of life. Here you see the end of all flesh. At this goal, every man, who runs the race of life, must, sooner or later, arrive. Learn, that "in the midst of life you are in death," and that you "know neither the day nor the hour when the Son of Man shall come."

* Dr. CLARKE was a Counsellor of the American Academy of Arts and Sciences, and Corresponding Secretary of the Humane Society of the Commonwealth of Massachusetts.

come." Listen to the voice which addresses you from the fable urn of this minister of God, and speaks loudly, "Be ye also ready." While life and health and reason are granted you, improve them to secure an interest in "the better part which can never be taken from you." We are following each other rapidly into the world of spirits. We shall soon pass through the valley of the shadow of death. "The eye of him that hath seen us, shall see us no more. We shall return no more to our houses, neither shall our places know us any more." Let us now then "give diligence to make our calling and election sure." The blessings of the gospel are offered to us, and urged on our acceptance. Let us not delay our attention to them, but "seek the Lord while he may be found, and call upon him now he is near."

And now—Farewell! Farewell forever! SWEET SHADE OF OUR DEPARTED FRIEND!—Thy precious dust we will reverently commit to the "house appointed for all living"!—Thy memory we will cultivate with warm and tender affection!—Thy desolate family, thy widowed wife, and thy fatherless children, we will counsel, assist, and protect!—Soon shall we follow thee where "the wicked cease from troubling, and the weary are at rest." There will we sleep in peace till "the trumpet shall sound, and the dead shall be raised." Then will we spring together to a new and eternal life!—"Then this mortal shall put on immortality, and this corruptible shall put on incorruption, and death shall be swallowed up of victory!"

A M E N.

The Reverend DOCTOR WILLARD, PRESIDENT of the University in Cambridge, preached at the FIRST CHURCH on the Lord's-day after the FUNERAL of Doctor CLARKE. The following CHARACTER, delivered by him on that occasion, is added at the desire of the Congregation who assemble there, viz.

SO just a character of your late excellent Pastor was drawn by the Gentleman who delivered a discourse from this desk, on the day of his funeral, that little more can be expected. But as I had a particular opportunity of knowing him, from the commencement of his literary course at Cambridge, with little interruption, till the time of his death, it will not, perhaps, be thought improper, should I, on this solemn day, offer a few things upon the subject.

BEING a Tutor at the University when he became a member, and the class to which he belonged being committed to my particular care, I had an early opportunity of knowing his character, and I was soon led to distinguish in him that genius and application to study, together with that amiable disposition and excellent spirit, which have ever since conspicuously shone in him. For two years and a quarter I continued with the class, and during that time his improvements in literature and science were very observable; and his conduct was

was so uniformly good, in every respect, that he never merited or received a censure or a frown from any one who had the care and instruction of the youth ; and I found by information, after my leaving the class and the University, that he maintained the same character, through the whole of his Collegiate course. And, perhaps, there never was a student, who passed through the University and went into the world with a fairer reputation, and few with more solid and useful acquirements.

HAPPY is it, when youth improve their advantages in feats of literature and science to so good advantage——Happy when they carry forth with them a character so unblemished, into whatever profession or business they enter——Peculiarly happy, if they undertake the work of the Gospel Ministry.

FOR some time after Mr. CLARKE left the University, he was engaged in the instruction of youth, in which employment he was highly esteemed and beloved. But whatever his pursuits were, he did not suffer his mind to be diverted from the great object he had in view, which was to fit for the sacred desk. While he was faithful in performing the business he undertook, he devoted his leisure hours to accomplish himself for that profession which lay nearest his heart ; and he pursued his theological studies with great assiduity, so that when he *first entered* the desk it was not with a superficial knowledge. His natural abilities and literary acquirements were such as enabled him to search the
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Sacred Oracles with accuracy, especially the Original of the New-Testament, and to attend to every subject in Divinity with judgment. And such was the candor and fairness of his mind, that few men, perhaps, have been more free from prejudices in their researches : He therefore became a Scribe well instructed in the Gospel System.

His discourses early discovered an elegant taste in composition, a correctness, propriety and pertinence in thought, and that strain of seriousness and piety, which could not but be attractive. You, my Brethren, soon heard of his worth ; and when you employed him as a Candidate for the Ministry among you, your expectations from him were not disappointed ; nay, it will not be beyond the truth to say, that they were more than answered. After preaching with you a competent time, he was ordained over you as a Colleague Pastor with the venerable, learned and valuable Doctor CHAUNCY, with whom he served as a Son with a Father ; and between them there ever existed the most happy harmony, till the day of the Doctor's death.

HAVING obtained a settlement, he did not grow remiss about future improvements, but continued the same assiduity which had been a distinguished trait in his character. To the liberal Arts and Sciences, for which he had a true relish, and in which he was no *common* proficient, he, at times, paid attention. But these he considered as nothing more than handmaids to Divinity, and of but secondary consideration. Divinity was his profes-
sion,

sion, and to this he directly applied a principal part of his time. He had devoted himself to the cause of God and the Redeemer, and he would not suffer other pursuits, however pleasing to his ingenious mind, to steal him away from his proper functions, and rob him of that time which he considered himself bound in duty to employ for the instruction and edification of his flock, either in preparation for his public labors among them, or in private interviews with the various members.—I have dwelt the more largely on this part of his character, because a scholar of Doctor CLARKE'S acquirements, and taste for literature and science, is under a strong temptation to spend more time in such pursuits than is consistent with properly discharging the duties of his sacred profession.

YOUR Pastor employed himself much in the study of the Holy Scriptures. To these heavenly Oracles he repaired, as the sources of divine knowledge, and endeavoured to gain right apprehensions of the truths contained in them, both for his own sake and the sake of his hearers, whom he instructed in these, according to his best understanding, after making use of the most approved helps he could procure, and which he was constantly laying himself out to obtain.

His pulpit-performances were always acceptable. With those compositions of his, which I have either heard or read, I have ever been pleased and edified. His Treatise in defence of Christianity, entitled, "Why are you a Christian?" is, perhaps, as valuable

nable a piece as has been written within the same compass. By its conciseness it is well adapted to being dispersed ; and by its perspicuity and pertinence happily calculated to convince and confirm. It is highly esteemed, not only on this, but on the other side of the Atlantic. I have received, but a little while since, a letter from a respectable Divine in Great-Britain.* In this letter he says, " We have here been greatly pleased, instructed and impressed by a little piece written by one of your Ministers, Mr. CLARKE, entitled,—“ Why are you a Christian ?” And after mentioning that three editions of it had been printed in England, two of which he himself had carried through the press, he adds,—“ The circulation of it cannot fail to give pleasure to the pious and worthy Author, and to ensure its views of usefulness.”

His pleasing private intercourse with you, and also with the children of the Society, whom he delighted to instruct, you need not be reminded of. The impressions made by these endearments will not be soon, if ever, effaced. Indeed, so sweet was his disposition, and so engaging his manners ; so pleasing was he in his conversation, and so amiable in all his interviews with those he met, that a general esteem of and affection for him was almost unavoidably excited ; and he was beloved by all but the determined foes of virtue and goodness.

I PASS over his domestic virtues, in which he was eminent, and which all, who knew him, witnessed,

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* The Rev. Joshua Toulmin, D. D. of Taunton.

WHAT an unspeakable loss have you sustained in the death of such a Minister and friend ! But let the bereaved Relatives—let the Members of this religious Society, consider the consolations which offer themselves in the midst of their grief. You have all abundant reason to conclude that he was a man of habitual piety, and that he lived mindful of his exit ; so that although he was suddenly summoned out of time into eternity, he was prepared for the change, and that “ His loins were girded about and his light burning.”* He may be said to have been watching when his Master knocked. He was even then particularly employed in his service, engaged in the very act of religious teaching, and endeavouring to prepare men for a better world.

SUCH grounds of comfort have we when we reflect upon the character of our dear departed friend. We consider him as one who had been sealed with the Holy Spirit of promise ;† and that having been thus sealed, he is now ascended to that “ Holy One who inhabiteth the praises of Israel.” ‡

* Referring to the text, viz. Luke xii. 35, 36, 37.

† A part of the text treated upon by the deceased on the forenoon of the last Lord's-day, previous to the Communion. Eph. i. 13.

‡ The subject upon which he was treating in the afternoon, when he was seized with the fatal malady. Psalm xxii. 3.



The following CHARACTER, by another Hand, was published in the Columbian Centinel the day after the Interment.

Boston, April 7, 1798.

JOHN CLARKE, D. D. Pastor of the first church in Boston, was born at Portsmouth, in New-Hampshire, April 13, 1755 ; graduated at Harvard College in 1774 ; and ordained July 8, 1778, as colleague with the late Dr. Chauncy, with whom he lived in the most intimate and respectful friendship about 9 years ; and afterwards continued, assiduously and faithfully labouring in the service of the church, until the Lord's day, April 1, 1798 ; when, in the midst of his afternoon sermon, he was suddenly seized with an apoplexy, fell down in the pulpit, and expired in less than twelve hours ; having almost completed the 43d year of his age, and the 20th year of his ministry.

DESCENDED from respectable parents, who live to lament an only son, he discovered in early life the signs of genius and industry. At the University he was distinguished by a close attention to classic and philosophic studies, by a strict obedience to the laws, and by irreproachable morals. In the office of Preceptor, he was gentle and persuasive, beloved by his pupils, and esteemed by their friends. As a public preacher, his compositions bore the marks of penetration, judgment, perspicuity and elegance. Faithful to the interest of religion, he
deeply

deeply examined its foundation and evidence ; and persuaded of the truth and importance of the Christian system, he recommended, by his public discourses and private conversation, its sublime doctrines, its wise institutions, and its salutary precepts.

THOUGH fond of polite literature and philosophic researches, yet he considered theology as the proper science of a Gospel Minister. To this object he principally devoted his time and studies, and was earnestly desirous of investigating every branch of it, not merely to gratify his own sacred curiosity, but that he might impart to his hearers the whole counsel of God. He was habitually a close student ; and it is not improbable, that the intenseness of his mental application proved too severe for the delicate fabric of his nerves.

His devotional addresses were copious and fervent ; and his intercessions strong and affectionate, discovering at once the ardor of his piety and the warmth of his benevolence. In the private offices of pastoral friendship, he was truly exemplary and engaging. His temper was mild and cheerful, his manners easy and polite ; and the social virtues of an honest heart gave a glow to his language, and enlivened every circle in which he was conversant.

IN the relations of a son, a brother, a husband, a father, a guardian, a correspondent, a master, a friend, and a member of several literary and charitable societies, his deportment was marked with affection, fidelity and carefulness. He was con-

cerned for the interest, reputation and happiness of all his connections ; and zealously devoted to the cause of science and humanity.

BEING successor to *ten* eminent luminaries of the church of God, he was studious to emulate them in piety, learning and usefulness. Like three of them, he was suddenly called off from his ministerial labours, and having happily escaped the painful agonies of a lingering death, is gone to receive the reward of a faithful servant, and enter into the joy of his Lord.

THE names of his predecessors, the order of their succession, and their ages (as far as they are known) are as follow :

- A. D. 1632 *John Wilson*, 1667, *Æt.* 79.
 1633 *John Cotton*, 1656, *Æt.* 68.
 1656 *John Norton*, 1663, *Æt.* 57.
 1668 { *John Davenport*, 1670, *Æt.* 72.
 { *James Allen*, 1710, *Æt.* 78.
 1670 *John Oxenbridge*, 1674, *Æt.* 66.
 1696 *Benjamin Wadsworth*, removed to the
 Presidency of Harvard College,
 1725, and died 1737, *Æt.* 68.
 1705 *Thomas Bridge*, 1715, *Æt.* 58.
 1717 *Thomas Foxcroft*, 1769, *Æt.* 73.
 1727 *Charles Chauncy*, D.D. 1787, *Æt.* 83.

Besides two assistant ministers, viz.

- 1684 *Joshua Moody*, returned to Portsmouth, 1692.
 1693 *John Bailey*, 1697, *Æt.* 54.

Mr. *Norton* died very suddenly on the Lord's-day, as he was preparing for the afternoon exercise. Mr. *Oxenbridge* fell down in the pulpit, with an apoplexy, and died in four days. Mr. *Foxcroft* was seized with the same disorder on a Saturday, and died the next day.

DR. CLARKE'S printed works are, four Sermons—one on the death of Dr. *Cooper*, one on the death of Dr. *Chauncy*, one on the death of Dr. *N. W. Appleton*, and one before the Humane Society : An answer to the question, Why are you a Christian ? (which has had three editions in Boston, and three in England) ; and Letters to a Student at the University of Cambridge.

His remains were yesterday entombed with every mark of esteem and affection.



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Mr. Norton died very suddenly on the 10th day of May, as he was preparing for the afternoon exercise. Mr. Norton fell down in the pulpit, with an apoplexy, and died in four days. His funeral was held with the same solemnity as a General's, and died the next day.

Dr. Clarke's printed works are four volumes, one on the death of Dr. Clarke, one on the death of Dr. Clarke, one on the death of Dr. Clarke, and one before the House of Commons: An answer to the question, Why are you a Christian? (which has had three editions in London, and three in England); and a Student at the

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University of Cambridge. The remains were yesterday entombed with every mark of esteem and affection.